THE CHURCH MONTHLY

Volume 6 MAY, 1932 *Number 7*

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THE LAURA SPELMAN ROCKEFELLER MEMORIAL TOWER.

In the bell chamber at the top is housed the 72-bell carillon. The observation platform above this chamber is now open to the public.

THE CHURCH MONTHLY

Volume 6 MAY, 1932 *Number 7*

Fares, Please!

By HARRY EMERSON FOSDICK

ANY preacher has a claim on the sympathy of his congregation when in a year like this he finds himself faced with the necessity of preaching a sermon on the church budget. To be sure, the phrase, balancing the budget, runs through all our life today—home, school, industry, philanthropy, and government—so that, of course, it presents a problem to us here.

Now, with us, as with everybody else, balancing the budget involves in part cutting expenses. Be sure in advance that we have done that here. Every member of the staff, beginning with the ministers, is taking a cut in pay. For four months this summer we are going to get on as best we can without the support of our chorus choir in our public worship. We have eliminated from our program areas we wished to keep and for the rest we have reduced allowances until the current expenses proposed now are over $35,000 less than a year ago. We have honestly tried to work for a balanced budget by rigorous economies.

One trusts that even so brief a statement of cut expenses may help to dissipate the idea, if the idea exists, that we are a congregation of wealthy people and that therefore financial difficulties cannot beset us. Of course, that idea is nonsense. There are seventeen families in this congregation the quantity of whose gifts surpasses the rest. Add up, then, the total contribution of those seventeen largest givers to the combined benevolence and church expense budget of this church and altogether they total about thirty-five per cent of the subscriptions. The other sixty-five per cent comes from the rest of us. I wonder how many other congregations in this city are so democratically financed that the seventeen largest givers contribute only thirty-five per cent of the subscriptions. That means, you see, that our program sinks or swims, survives or perishes, according to the generosity of our general membership.

After all, that is a healthy situation to be in. Some of us know universities today that financially are on the rocks. They have immense endowments which are not bringing income. They have had wealthy benefactors but the rich have been "soaked" so hard by things in general and Congress in particular that even their alma maters can with difficulty "soak" them any more. I know of one college, however, which this year will easily balance its budget after having raised the salaries of some of its professors, and it can do this because it has been dependent mainly not on a few concentrated givers but on the widely dispersed giving of its two thousand students and the general body of its ordinary graduates.

We cannot put it to you too plainly that that is our policy and situation. We must depend and we glory in depending on the generosity of our enlarging membership. So I come to you today like a kindly conductor on a suburban train, knowing personally the familiar faces of his daily passengers and yet having on him the mandatory responsibility to say, "Fares, please!"

Modern as that way of putting it may sound, it was, strangely enough, suggested by the book of Jonah. Reading recently

that ancient allegory, one of the first tracts on international good-will ever written—ridiculous if you take it literally, magnificent if you understand it—I was brought up with a round turn by the third verse of the first chapter: "so he paid the fare thereof." Jonah, a renegade prophet running away from an international commission that the Lord had laid upon him, was taking ship to escape to Tarshish, but he paid the fare thereof. Though he was trying to escape from his duty he faced a necessity from which in the end no man can or ought to escape: he paid the fare thereof.

Those words toll like a bell after one has once listened to them. For we too turn to wayward courses, try to escape duty, plunge in, have our fling, only to face the stern necessity—we pay the fare thereof. Or we have ambitions around which our ideals cluster. We would achieve this skill, reach this place, do this work, but always we face the unavoidable necessity: we must pay the fare thereof. Or we step selfishly into life. We propose jauntily to take for granted the accumulated, sacrificial gains of civilization—great books, great music, great art, the basic social underpinning of privilege and opportunity bought by other toil and other tears than ours. We think we will steal a ride on all of this, get what we can for ourselves, caring nothing what we put into it, until some day our consciences are stabbed wide awake to see that that is the elemental immorality, the basic sin against the Spirit, and so, ashamed, we turn to try to pay the fare thereof.

Here are echoes and overtones that far surpass our immediate purpose this morning but give it meaning and richness, for what we are asking is simply whether we think that this church and the ministry it represents are valuable enough so that, each according to his ability, we ought to pay the fare.

In the first place, then, I say, Fares, please! with special emphasis just because this is a distressed time. For in a distressed time we, both as individuals and societies, have to give up things, and it is of supreme importance that we should not give up what we need most. In a day like this society would better not give up the best of its schools—not if it cares about the future; and it would better not give up the best of its churches—not if they really are making for stability of spiritual life and driving power in Christian character.

Are any of you here today holding tobacco stocks? You are lucky. Friends of mine who hold them tell me that they are worth more than they were last year and that the earnings are greater. I suppose the tobacco companies are earning more than they were last year because in a troubled time so many men and women are turning to tobacco for solace and comfort. Well, to put it bluntly, the general body of American society is able still to support financially at least one thing it thinks it needs. Do you mean to say that the best of the Christian churches must cut the heart out of their programs because Christians do not value their Christianity enough? No, my friends, Fares, please!

On one point let us understand each other. If you think I am enjoying preaching this sermon, guess again! Generally I love to preach but not this morning. There are some of you whose personal affairs I know well—so hard hit by this crisis that I hate to see you sitting here in the pews in front of me while I plead for financial generosity. Some of you I do not mind in the least facing with the demand, Fares, please! You ought to give. Some of you, like myself, for example, are on salary and while the salaries may be cut they are worth more in buying power than in 1929. We ought to give. But some of you—my word! I wake up at night and think about the problems that you face.

Now, the trouble is that generally the wrong people take a sermon to themselves. The minister pleads, for example, for conscientiousness and some already over-conscientious person gets all hot and bothered about it and makes himself or herself wretched while the same appeal runs off some tough soul who really needs it like

rain from a slate roof. Or the preacher pleads for financial generosity, saying, Pay your fare! and somebody who has always paid his fare, who is heartbroken because he cannot pay his fare, is hurt and wretched. I beg of you, be sensible. Of course we understand the difficult and harrowing situations which some of you face. Nevertheless, I must say it, hoping that the people who need it will hear it, Fares, please! because in a distressed time it is a poor bargain to give up the things that society needs most.

I wonder whether we who are giving our lives to this church overestimate its worth. It seems to us so much worth our living for that it is difficult for us to believe that it is not worth your giving for. We work here seven days and nights a week. By actual count, on an average fourteen thousand people enter this church every week, and it seems to us that we are rendering them a kind of service that in these times could ill be spared.

For example, for two years now you have been contributing $7,000 for the salaries of three people who have gathered around them a corps of volunteer helpers and have rendered expert aid to the needy and unemployed. People out of work for whom we thus have gotten work have in twelve months earned sixty-six thousand dollars. That is a good return on a philanthropic investment of $7,000. Do you think you can do any better anywhere? Just as real, although not so picturesque, is the kind of human service which cannot be put into statistics but which is represented in words that a young man used the other day. "Don't you worry about me any more," he said. "Just let me come in once in a while to shake hands with you. This church has made life all over for me." In a time when it is hard to live well, when it is hard for some people to live at all, it does seem to us that a church with such capacities for usefulness as we have here is worth paying the fare of.

In the second place, I say to you, Fares, please! with special emphasis because this is a time when the value of the church is being called into such serious question. Personally, in the next quarter of a century I expect to see a lot of ecclesiastical wreckage. Many of the churches are not functioning. They are mainly auditoriums for two or three worship services a week and for the rest are mainly backgrounds for undertakers' signs. Nothing is more certain than the necessity of eliminating in religion as everywhere else the useless and badly adjusted organizations that are not meeting the issues of this time. Nevertheless, when any society gives up an old religion or an old church it does not get instead a high-minded irreligion as a substitute; it gets a low-minded, crude, superstitious caricature of religion for a substitute.

That is going on all over the United States today. Many of our people already have given up the old religion and the old church. Are they, then, as a whole turning out to be high-minded intellectuals following some fine character like Walter Lippman, let us say, into a lofty, ethical, public-spirited stoicism? Upon the contrary, they are turning out to be offering us a crop of such undisciplined paganism and crazy superstition as seldom have cursed a population.

The paganism is obvious enough. Let us draw our illustration from the superstition. In Chicago, so we are told, a hundred business men have been contributing a thousand dollars annually apiece to one of the leading astrologers of the city and in return for this modest honorarium of a hundred thousand dollars a year this astrologer has been drawing up reports of the heavenly bodies for them to run their businesses by. If some one rejoins, That is what you might expect in Chicago, let me hasten to add that recently in New York the tenants of one of our fashionable apartment houses began suddenly to break their leases and move. What do you suppose was the matter? Mrs. Sullivan, head of the police women's bureau, investigated and found that no question of rent or anything tangible and sensible was involved. That depopulation of

the fashionable apartment house had been started because the wives of the lessees were told by a prominent numerologist that the number of the apartment house was unlucky and was putting static into their destiny.

A personal friend of mine, an expert investigator in this field, assures us that this country today is paying to astrologers, numerologists, clairvoyants, palmists, and soothsayers in general, $125,000,000 a year and that of that sum $25,000,000 comes from New York City.

Astrology is an ancient superstition; our early Christian forefathers in the days of the Roman Empire met and fought and overcame it. It has not a leg to stand on in any intelligent thought and yet in this so-called civilized country it is filling up the vacancy left in many minds by a lost religion. That kind of thing always has happened. That kind of thing always will happen. We never reform religion by irreligion. We can reform religion only by a more vital, ethical, intelligent religion.

If, therefore, in this country, we are going to get a sane and intelligent spiritual life, and we certainly need it, there is only one way out that I can see and that is to begin now to build churches where intelligent, vital, ethical Christianity can have a chance to grow and bear fruit and be given to our children. That kind of church is not impossible. Lift up your hopes—they may come true quicker than we dare to think—that all over this country American communities will rise up to say, We will have no more to do with these overlapping and competitive sects whose historical origins, however noble, have no pertinent relationship with the living issues of this present time; for our own sakes and for the sake of our children we will have churches where our best thinking is fairly met and where the best spiritual life of our communities can find a home; let all who care about seeing the principles of Jesus put into personal character and public life come freely in and, if diverse forms of worship are desired, let them be held under one roof and not scattered under many roofs around one block; we will have no more churches in this town than are needed and then we will staff them for seven days' work a week for the community, its recreation, its religious education, its philanthropy, its civic spirit; for our sakes and for our children's sakes we will have that kind of church.

My friends, that kind of church is not an impossibility. All across this country now I see samples of it successfully springing up, and here we are honestly trying to put that candle on an easily visible candlestick. You are never going to get enough spiritual dynamic out of atheism to build a new society. Never! You believe *that,* do you not?—that the way out of our present confused spiritual condition does not lead toward atheism. It leads toward a more vital, more ethical, more intelligent religion. Well, then, Fares, please!

If some one says that the number of people who catch this vision and want it fulfilled is in the minority, I agree. And if sometimes you are tempted to be discouraged about the future of the church, I sympathize. In days like this, when man's spiritual life is as confused as everything else, I take comfort from memories of other times when minorities held in their hands all the hopes of the future.

When Israel went to pieces in the Exile and all seemed lost, it was what the prophet called a "remnant" that saved the day for Judaism's future. When the Roman Empire was at the climax of its glory and Rome seemed eternal, who could have dreamed that that little community of Christians, hated and despised, would be the minority that held in their grasp the destinies of Europe? In the dark ages see that flame of culture and of spiritual life kept burning in cloistered shelters where a few still treasured the best of the past for the hope of the future!

Again and again the world as a whole has seemed to go crazy or to sink in hopelessness but always across the slender bridge of a minority wisdom and courage

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Prayer

By Harry Emerson Fosdick

ETERNAL God, Who dwellest in the high and lofty place yet also with him that is of an humble and a contrite heart, be to us this hour a living Presence. Be like the sun which, though it is far away, is with us in its warmth and light, like the air which, though it encompasses the planet, yet is about us and within us with its vital ministries. O God, though there be problems unsolved and questions unanswerable, yet hast Thou surrounded us and permeated us with the intimations of spiritual life. Help us to rejoice in the truth that we can see; give us the courage to live upon the truth that we do know.

We come to Thee because we desire liberated lives. Free us from our imprisonments, from the tyrannies that beset us and shut us in. Free us from our fears. See Thy people haunted by dread and enfeebled by timidity, making of their own souls jails and of their own cowardice jailers. Deliver us from these inner tyrannies. Give us a new courage and a fresh faith. Send us out with restored confidence in ourselves, in our fellow men, and in Thee.

Free us from our doubts and disheartenments. Lo, how we walk in a world of mystery beyond our comprehension! Lighten our darkness with insight and clothe our mysteries with meaning. Let them never frighten or dismay us. Quicken in us confidence that even where we do not know the explanation there is an explanation and that the world as Thou seest it is not aimless but purposeful. Drive out our fearful doubts with a fresh faith.

Free us from our sins. We would have honesty to face the worst about ourselves. We have defeated Thy purpose in our lives and hurt our fellow men. We could have been transparent to Thy shining so that through us this world could have been a fairer place and the faces of our friends more glad. We have clouded our lives with selfish and discouraged moods and have not been ready for Thy radiance. Grant us, we beseech Thee, sincerity of conscience. Send us out chastened, penitent, forgiven.

O God, free us from the imprisonment of our griefs. Let not sorrow master us! Give us altitude and strength of character, that we may rise above the hardships of our life and use them. O Spirit of the Master, Who didst make better use of Thy Cross than of any other instrument that life shaped to Thy hand, give us Thy faith and courage that with the griefs which beset us we too may save the world.

O God, lay Thy hand upon some potential leader of Thy people in this congregation. See how sick we are for lack of leadership, how the world plunges on its way, longing for light and not finding it! Have grace upon us who, in the midst of our vehemence and violence have opportunity for world-wide brotherhood or world-wide chaos and turn our faces so habitually toward darkness. Strengthen all minds that plan for disarmament and peace. Steady all hearts in places of need in this day of disturbance and trial. Grant unto us such wisdom that we may find the way out of the darkness into light. Give us leadership in our economic life. Save us from the folly of drifting back into old ways as though by some magic we could be saved from disaster. Give us wisdom to interpret our present difficulty in human terms, and imagination to perceive the homes that are wrecked and the boys and girls that are losing opportunity and the old age whose gray hairs come down in sorrow to the grave because our economic life has

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A Visitor's View of the Riverside Church

By E. C. Carder

Being the abbreviated story of the architecture, symbolism, and activities of the church as the visitor will hear it from the guides who have charge of this service in the church.

THIS story is told for the sake of the visitor who wishes to glean more about the building than one gets from a casual visit.

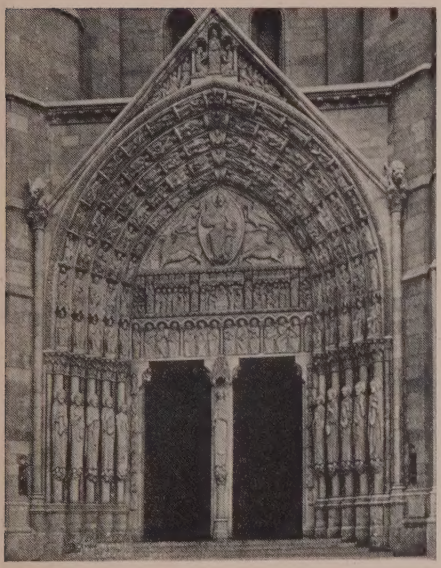
Let us assume that we have approached the building from Riverside Drive and are standing on the sidewalk opposite the West Portal. As our eye follows the ever-beckoning line of Gothic architecture, we take in the great height of the Tower, rising 400 feet above the sidewalk. This Tower is broken up into twenty-two floors in which a large part of the active program of the institution is carried on. Here the Church School is housed in all of its departments and activities. The Church Offices and the studies of the ministers are located in the upper part of the Tower just below the bell chamber. The Laura Spelman Rockefeller Memorial Carillon of 72 bells is housed in the upper portion, occupying a space from about the twenty-second floor to what would be, in an ordinary structure, the twenty-eighth floor.

Closer study of the Tower will reveal a wealth of decoration. Archangels stand like sentries on the four corners, sheltered each by a canopy that is characteristic of the architecture of Chartres Cathedral, and here and there, almost up to the summit, gargoyles and grotesques make their appearance, often in the most unexpected places.

For a more careful study of these and other interesting details of symbolism and adornment, however, we will refer you to the Handbook of the Riverside Church where these matters have been treated with some completeness. This book is on sale at the Narthex desk for $1.00 a copy.

The main door, or West Portal, before which we are standing, is the principal entrance to the church. It is itself a comprehensive and interesting symbol. The central figure in the composition is that of our Lord, in bas-relief against the great oval nimbus, surrounded by the traditional symbols of the four evangelists—Matthew represented by the angel, Mark by the lion, Luke by the bull, and John by the eagle. This figure represents the incident recorded in the book of Matthew when the Savior went outside the city of Jerusalem, and looking down upon it from a high wall, said "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not." We conceive of the Christ as similarly concerned at this distant day with the city of New York and its people and their welfare, saying again to us as to those city-dwellers two thousand years ago, "I would have gathered thee unto myself, and ye would not."

Just below the central figure, on the flat surface above the door, there is a transverse panel with suggestive rooftops, towers and turrets, designed to carry out the idea that the Savior is looking out over the city. This panel is undercut to give a chance for a picturization of the eternal problem of good and evil as it works itself out in the inner lives of the people and within their homes. Here is seen a patriarch standing before his family, among whose members the eternal choice between good and evil is being made; on the left, those who are choosing moral,



physical and spiritual health are moving off toward salvation in its highest sense, represented by the traditional heaven and its angels. On the other side of the father, that element in the family which is dominated by its lower nature turns toward self-indulgence, following the path of evil to the traditional hell and its suffering.

The twelve figures in a similar panel below are symbols of the twelve evangelists.

In the five arches above the picture of the Christ you will see five series of demi-figures occupying the niches in the rings. The outer ring and the inner one are peopled entirely by figures representing angels. In Gothic architecture the angel suggests the inspiration that always accompanies great works.

In the three intermediate rings, however, more definite stories are told. The outer of these three rings has its chronological beginning just above the figure inscribed with the Roman number two, which in itself is a symbol of the second commandment. Following from this figure around the ring to the ninth commandment on the other side are sculptured figures representing fourteen of the great scientists of all times. They are, reading from left to right: Hippocrates, Euclid, Archimedes, Hipparchus, Paré, Galileo, Kepler, Newton, Dalton, Faraday, Darwin, Pasteur, Lister, Albert Einstein. The next ring, this being the central one of the five, is peopled by a group of the great philosophers: Pythagoras, Socrates, Plato, Epicurus, Aristotle, Seneca, Epictetus, Plotinus, St. Thomas Aquinas, Descartes, Spinoza, Kant, Hegel, Ralph Waldo Emerson. The inner arch of these three finds representations of religious leaders: Moses, Confucius, Buddha, Mohammed, Origen, St. Francis of Assisi, Dante, Hubmeyer, Luther, Calvin, Bunyan, John Milton, William Carey, David Livingstone.

This symbolic composition, carved in Indiana limestone, suggests that the Christ of the first century is still concerned with us but that the world upon which he looked has undergone many changes and that in large part this new world has been unfolded and revealed by the contributions to our life and civilization of the scientists, philosophers and the religious leaders.

As we move toward the door to enter the church, we will pass through two files of statues of heroic size standing on either side. On the left, these figures represent the prophets Isaiah, Jeremiah, Hosea, Amos, Micah; while those on the right stand for friends and followers of Jesus in the early days of Christendom: St. Simeon, St. Stephen, St. Paul, St. Barnabas and St. Timothy. On the pedestal between the doors facing the Drive stands the beloved disciple, St. John.

Now we will pass through this West Portal into the narthex, or vestibule, of the church itself. Moving across the narthex toward the staircase which you see on the opposite side, your attention is arrested at once by the colorful and interesting stained glass windows in four lancets in the east wall. These windows are of sixteenth century Flemish glass. They came originally from a cathedral in Bruges and have had an interesting history. They were

saved from destruction that overtook much of the stained glass in Europe in that period. The sixteen different pictures in these four lancets tell in beautiful colors that are mellowed with age the story of the life of Christ as represented in outstanding incidents in his ministry and career. You will want to keep their impression in your mind as you go through the rest of the building remembering that they are the only actually old glass in the structure.

Just at your left as you face these windows, your attention will be caught by a little room which is called the Christ Chapel. The primary purpose of this chapel is to have a place appropriate for the keeping of a body before or after a funeral service. In this chapel, which is always open unless actually in use as a mortuary, is hung the original of Heinrich Hofmann's canvas "Christ in Gethsemane." You may want to come back here alone after you have finished your pilgrimage of the church and spend a moment or two in reverence and meditation before this masterpiece.

Turning to the left now you will go through the center door into the nave of the church.

Before taking up the interesting symbolism of this great room, let me say that the ceiling is one hundred feet above the floor, the distance between the pillars is sixty-eight feet, and the length of the room from the reredos to the rear wall above the gallery is two hundred and fifteen feet. The total seating capacity is 2408. The floor accommodates 1408 and the galleries, of which there are four, accommodate a thousand.

Proceeding slowly up the middle aisle, let us look on our left at the aisle windows, which are those nearest to the floor on the west wall. This very interesting glass came from the studios of Reynolds, Francis and Rohnstock, in Boston. Each of these windows tells a story, the respective titles being "Agriculture," "Reformers," "Story of the Bible," "State and Government," and the so-called "Builders'

Window." Let us move up the aisle to a point opposite the center bay where we can see clearly the Bible window. Here we have in stained glass the story of how the Bible came into being. Reading from the bottom up, as is the sequence in modern stained glass, we take first the little three-sided medallion in the lower left hand corner. A group of people are singing psalms, thus representing one of the earliest means by which man tried to express his sense of the reality of God, not being able to put into words what he felt about that "something other" of which he had a haunting consciousness. Another means to which man turned in the childhood of the race to express this same sense was the building of altars. In the early days it was just a crude altar built of stones gathered out of the brook, perhaps, over which the travelers might be passing when the urge to worship came upon them. In this picture in the lower right hand corner such a scene is brought before us.

The lower diamond-shaped medallion in the center suggests the distant past when man first began to tell in words the story of his religious experience. It is the begin-

ning of oral tradition, which was the immediate predecessor of the written word. Here is a member of a group who, when night has overtaken them and they have gathered around their campfire, is standing up to tell of what he has felt or believed about the mysteries of life and of God.

Then for a very long and indefinite time in history the story was carried from mouth to mouth until finally men began to write it on parchment and on tablets of stone. Here in a small medallion on the left you see a picture suggesting the tablets of stone on which the ten commandments were written. In the center diamond-shaped medallion above is a representation of the Christ preaching at Nazareth. You will recall that there he read from the Scripture on that memorable occasion when he was driven from the temple. Directly above, a priest is reading a portion of the Scripture which has been reduced to writing. He is now unrolling it from the scroll and reading it to the students. So precious were these early manuscripts that they were kept safely in the synagogue, the only access the common people had to them being when the priests might read them. On the other side of the window is a picture of St. Paul in prison employed in the writing of his letters to the various churches throughout the known world of his day. The upper diamond-shaped medallion suggests the Gutenberg press from which the first printed copy of the Bible came and which gave the Scriptures a vogue and circulation entirely impossible in those earlier centuries when oral tradition, the singing of psalms, and the building of altars marked the limits of man's capacity to express his religious experience. Above this on one side is a picture of the Venerable Bede who remained faithful at his task of translating the Book of John until death itself overtook him. On the other side King James is represented as sponsor of the version which bears his name. At the top is pictured the open Book.

In the border of this window there are some incidental designs in which you will be interested. In the lower left hand corner is a picture of a chained Bible reminiscent of the time when the volumes of the Bible were so rare that in many cases they chained them down in order that they might not be taken away. In the other corner is the Rosetta Stone, a study of which revealed the secrets of the hieroglyphics and thus became the key by which much Bible material was unfolded which would otherwise have remained incomprehensible.

While this window was being developed the children in the Church School were much interested in the fact that the Bible which they were studying was going to have a place in the stained glass windows. Out of respect for their interest and because we felt that they might have something of definite worth to contribute, they were asked to think about subjects which ought to find a place here. They said that the window should give the message of the Bible. When asked what that message was they agreed finally that the best statement in a few words would be "God Is Love." So we have worked into the border of this window the words "God Is Love." Then the children said it ought not to be written in English only because there were many other people in the world than those who spoke English; that all people ought to be able to read this message of the Christian Bible. In response to this suggestion, we have reproduced this text in Latin, Chinese, German, Russian and Arabic.

The adornment of this building in stained glass, carved wood, sculptured stone and wrought iron has abundantly justified itself from the educational point of view. Such stories told in these materials and built around suggested themes we have found to be of continual interest to the children and unquestionably an educational factor of great value.

Let us turn now toward the east wall, and as we face the aisle windows over there, reading from right to left, the subjects are, respectively, Internationalism, Christ and Humanity, Scholars, History of Musical

Instruments, and Christ's Attitude toward Children.

Raise your eyes now to the windows above the triforium gallery on this same east wall toward which you are looking and you will see there five great clerestory windows, each one consisting of two lancets and a rose. These five windows, as is true also of the five similarly placed on the other side of the nave, were made at Chartres Cathedral by glass makers who have been making and repairing glass at Chartres for many years. They are duplicates of ten of the clerestory windows in that mediæval church. They are made by modern glass makers but the symbolism has been definitely copied as accurately as is possible.

Now let us face the chancel again, keeping our eyes lifted to the same level at which we have just been looking at the Chartres clerestory windows, and we see the five apse clerestory windows. These were made by Wilbur Burnham in Boston. The subject matter is more or less traditional, the center theme being the Heavenly Host; the left center Jesse; the extreme left Apostles; right of center Worship; and at the extreme right Praise.

We will now move forward to the front of the center aisle from which place we can see to advantage the carved stone of the chancel itself. On the left is the pulpit of Indiana limestone decorated with the sculptured figures of the major and minor prophets and the four prophetesses, Anna, Hannah, Miriam and Deborah. On the face of the pulpit rail itself are five panels in each of which stand three figures. Two of the figures in each panel have canopies above them which represent in small-scale architectural motifs various cathedrals of the Old World. This idea is also carried out on the front of the lectern on the other side of the chancel where figures representing the parables of the Lost Sheep, the Wise Virgin, and the Mustard Seed are capped by canopies representing respectively Strasbourg, Leones and Lepine. On the front of the chancel rail are twenty quartrefoil-shaped medallions with rope borders in which the sculptor has given us is bas-relief a series of pictures representing the characteristic attitudes, activities and interests which presumably would have a part in this particular church. Reading from left to right the subjects are as follows: Prayer, represented by a conception of the Publican and the Pharisee; Prophecy, the lion and the lamb; Evangelism, a representation of Paul on Mars Hill; Ministry, Moses and the commandments; Ordination, a candidate and two elders; Dedication, parents, child and minister; Memorial, a woman with an urn; Baptism, the baptism of Charlemagne; Communion, Christ and two apostles, the bread and the wine; Immortality, Christ, the open door of the tomb, and Mary in the garden. On the other side of the steps, reading from left to right, Creation, a suggestion of God and Adam; Hymnody, the angel trio; Marriage, the priest and the bride and groom; Festival, the Triumphal Entry; Friendship, David and Jonathan; Patriotism, Joseph gives grain to his people; Sacrifice, Mary anointing the head of Christ; Forgiveness, Christ, and the woman taken in adultery;

New Testament, the Sermon on the Mount; the Old Testament, the Ark of the Covenant.

From where we stand at the head of the center aisle we get a half circle view of the chancel screen. This is the delicately carved Caen stone screen which occupies the seven

arches in the apse. In this screen there are eighty figures of varying sizes representing men and women out of history who have themselves, in spirit and in action, given expression to the spirit and life of the Nazarene.

The panel on the extreme left behind the pulpit represents the Christ in the character of the Great Physician. Standing with Him there in this category are Luke, the beloved physician, and six great souls whom the medical profession has given to the world.

In the next panel, the Christ who stands in the center is He Whom we think of as the Supreme Teacher. With Him in this panel are found six of the great teachers of all time such as Thomas Arnold and Pestalozzi.

The Prophetic Christ stands in the center of the third panel from the left and with Him there are ten others whose lives and words have been touched with the prophetic spirit. Savonarola and John Ruskin are found here with a group of the Biblical prophets. The two large figures at the bottom of this panel are Amos, the social reformer, and Hosea, the prophet of divine compassion.

In the center bay we are giving the focal position to the Christ in His character as a humanitarian, the Supreme Friend of Mankind. Immediately below our Lord, on the same mullion, appears the Good Samaritan. At the top of the extreme left hand mullion of this bay is a figure of Abraham Lincoln standing here for the enduring service he rendered to the Negro race. Corresponding to his position on the other side of the panel is a figure representing the Family Doctor, given a place here not particularly to honor any one individual but rather to recognize the friendly service which the family doctor has rendered and still has before him in the world of men. Other characters standing in this bay are Booker T. Washington, Florence Nightingale, General William Booth.

The Christ as a Missionary, together with a group of the great missionaries of the church, people the panel immediately to the right of the altar. The two large figures at the base are St. Paul and David Livingstone.

To the right of this panel we find Christ in the character of a Reformer with the following standing with Him there: George Fox, John Knox, John Wesley, John Wycliffe, Martin Luther and John Calvin.

The extreme right hand panel, just behind the Reading Desk, features the Christ who reveals Himself to us as a Lover of Beauty. It is He Who loved little children, the flowers of the field, the birds of the air. Here he is surrounded by men out of three categories who have given themselves primarily to expressing their love for beauty and life. For literature we have John

Greenleaf Whittier and John Milton; for art Fra Angelico, Leonardo da Vinci, Michelangelo; and for music Palestrina and Bach.

Please remember that along with these major items in the symbolism throughout the building there are many incidental figures drawn from the great library of ecclesiastical symbolism which is written in stone through all the cathedrals in the Old World.

Let us turn now and go back down the main aisle. We have turned our back on the carved wood of the choir stalls not because we are not interested in it, but because there is so much detail there that it would take more time than is available to you to hear the story told. Suffice it to say that these pictures carved in wood are all taken from the 104th and 48th Psalms and, together with the symbols which accompany them, speak with a peculiar eloquence of the varieties of human experience and of God's capacity to meet man at every point. Time will not permit us to talk about the story of Jeremiah carved in the capitals of the nave pillars.

As we pass down the aisle, raise your eyes to the back wall of the church upon which will be seen six carved figures that stand there in bold relief. They are among the loveliest bits of imagery in the entire building but they will never be seen with any very great satisfaction because they are so far away. In this one thing this church is like the cathedrals of the Old World in that much of its beauty is where the eye of the casual visitor will never find it out. Thus have we incorporated here something of the integrity and sincerity which certain critics say is lost because we have resorted to steel in our structural work. These six figures represent respectively six great preachers of Christendom: St. Chrysostom, St. Augustine, Savonarola, Hugh Latimer, John Wesley, and Phillips Brooks.

We pass out to the narthex and immediately into the Chapel. This small churchly chapel seats two hundred people. It is used for worship services of the Church School, for funerals and weddings, and other services of an intimate and devotional nature. At once you realize that architecturally it is a unit in itself. Instead of being French Gothic, it is 11th century Romanesque. Instead of the Indiana limestone of the rest of the building, you find here the warm-colored Brier Hill sandstone. In all the symbolism of this room the underlying thought has been that of life, of freedom, of action, within the gospel and within religion. The windows are by the D'Ascenzo studios of Philadelphia and tell in chronologically arranged incidents the story of the life of Jesus.

In the reredos the horizontal member of the Cross has engraved on it: "I am the Door; by Me if any man enter in, he shall go in and out and find pasture." At the left of the Cross is pictured a flock of sheep in charge of a shepherd with the sheep-fold in the background. A shepherd is carrying a lamb out of this flock underneath the extended arm of the Cross, symbolic of the safety, security and peace to be found there. On the other side of the Cross there is another flock of sheep, but there is no sheep-fold in the background. In its place is the traditional Gothic symbol of the woods, or the forest. Presumably this flock has not been so well cared for. The shepherd in charge here lacks the traditional shepherd's crook. Apparently, it is a pagan boy playing pipes. Nevertheless, the herdsman has carried a lamb out of this flock under the arm of the Cross on the other side, symbolic of the text: "Other sheep have I that are not of this fold."

This stone carving in mezzo-relievo tells also of the Last Supper and of the Transfiguration.

The Rose Window above the reredos presents in the center the Lamb of God and emblems of the apostles for the other motifs.

You will scarcely want to see more in one visit than we have briefly touched upon in this little pilgrimage through the nave and the chapel. If the details of the sym-

bolism of the building are of interest to you we suggest that you acquire the book which is on sale in the narthex. It is "A Handbook of the Institution and its building."

If you go into the tower itself you will have a chance to see the other Hofmann canvas which we are so fortunate as to have in our keeping. It is the canvas known as "Christ and the Rich Young Ruler" and hangs in the so-called Parents' Class Room on the Fourth Floor.

If you go still higher into the tower and climb up the staircase to the observation platform at the top, you will get a circle view of New York and its environs hardly to be gained from any other vantage point in Manhattan. To the north, you look up the Hudson River to and beyond the new George Washington Bridge which throws its span, the longest in the world, from a point at 178th Street to the Palisades of New Jersey. Beyond the bridge, if it is a clear day, your eye will catch the outline of the City of Yonkers, and beyond that, where the River bends away in the distance, Tarrytown.

On the west you will look toward the nearby shore of New Jersey. Across the valley beyond, if it is clear, you will see the Orange Mountains in the general vicinity of Montclair.

Looking east you will see Union Seminary in the foreground, the grounds of Columbia University, and across the rooftops of Harlem and upper Manhattan, the junction of the East River and the Harlem River and Long Island Sound to Long Island beyond.

Looking south your eye will take in the reaches of the Hudson as it flows toward its mouth at the lower tip of Manhattan. Across your line of vision, as you gaze upon the city from this point, you see a battery of tall skyscrapers extending almost from the East River to the Hudson, forming a band across the midsection of the city. The tallest of them you will readily recognize as the Empire State Building. To your left the slim spire, glistening in the sun, tops the Chrysler Building. On a very clear day, far beyond this central band of buildings, you will see the erstwhile giant of them all, the Woolworth Building, gone into eclipse as the Empire State and Chrysler buildings have risen to new heights.

From the Tower. Looking east toward Hell Gate Bridge, the Sound and Long Island.

Fares Please!

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have come to rebuild the earth. So is it in the church today, and to lift the flag of a vital, ethical, intelligent Christianity ahead of the old creeds and more inclusive than the old sects is worth doing.

Of course, I am thinking most of all about the younger generation, in whom is all our hope. When we came up to this site we got the best counsel we could as to the maximum size of a possible church school. Five hundred, they said, was the maximum number of children we ever could expect to have here. Well, we started with five hundred and a long waiting list. From all over the country we hear lamentations about the breakdown of the Sunday school. Here, every available nook and cranny usable by boys and girls is filled by them on Sunday morning and today every department of our church school has a waiting list of children who want to get in and cannot.

The problem of religious education is very difficult. Even secular education is confused with conflicting ideals and methods but, I think, more so religious education. We cannot use the old ways as they were and the new ways are often untried and tentative. There is no magic way out—only intelligent experimentation, and here we have a free chance, with parents—three groups of them meeting here every Sunday morning—cooperating with a free-spirited church school, to blaze trails that ought to bring in a better day of spiritual training for the young.

My friends, this kind of thing is not simply going through the motions on Sunday. It is indispensable spade work for something that the future critically will need.

I wonder if, in spite of general sympathy with all this, some one may still be saying, Nevertheless, this church costs too much. Look at all this magnificence; it is not fitting to a time like this; it is too expensive. Very well, let us get down to facts. How much does it cost per person per week? We have twenty-five hundred people definitely associated with this church either as members or as regular contributors. Leave out for a moment the benevolences, which, I take it, in a distressed time we all think we ought to support. Leave out for a moment the invested funds of the church which are bearing interest. How much does it cost to support this institution, pay all the salaries from boiler men through ministers, keep the work going here seven days and nights a week? It costs those twenty-five hundred people about $1.25 a week apiece. Granted the benevolences are extra. Granted that many of our members are children and students, from whom little or nothing can be expected. Granted that some of you ought to and must give thousands in order to make up the difference. I ask you, is $1.25 a week too expensive for an institution like this running all the time, twelve months a year?

Surely, one might take you to country churches over which you might exclaim, How simple and close to the hearts of the plain people and not like those expensive city churches! but where, as a matter of fact, the cost per person would be much more than it is here. Think what the average New Yorker spends $1.25 for! Ask yourself honestly whether you ever went without anything you really wanted or made any sacrifice that hurt to support this church! No, my friends, Fares, please! What we are doing here is worth more than it costs and we are well able to pay the fare thereof.

Doubtless there are deeper notes that a man might have struck even in a budget sermon. This contrast between stealing a ride and paying one's fare goes deep into one's whole philosophy of life. In days like this it is easy to be scornful of and grow discouraged over Western civilization. Nevertheless, into our lives, our homes, our communities, our nations have come out of the sacrifices of the past some lovely and

priceless things. Victories have been won for liberty and opportunity that have been our background and our inspiration. The Christian family, the Christian ethic, the Christian Gospel, the Christian church have been under and over and around and within us all, furnishing power and ideal for life and opening doors of hope and worth. My friends, the ultimate immorality is to try to steal a ride on all that.

To be sure, in a law-abiding world one cannot steal a ride. Some George Washington goes into his generation and invests himself sacrificially in it. He pays the fare, while some Benedict Arnold turns traitor. And yet in his own sad way Benedict Arnold also pays the fare thereof. On the Cross for us men and our salvation Christ paid the fare while Judas Iscariot betrayed him, but yet in his own lamentable fashion Judas also paid the fare thereof. In a law-abiding world like this nobody ever, in one sense, can avoid paying the fare, but in another sense multitudes try to steal a ride. They travel on the virtues, the fidelities, the sacrifices of others. In nation and community and church they steal a ride.

Let nobody take this to himself who doesn't need it. Some of you here, who cannot give money, are giving personal service, which is more valuable. But, surely, for almost every one of us there must be some truth, some exhortation in this ancient fact: Jonah, a renegade prophet, was running away from a divine commission but he had this much virtue left—he paid the fare thereof.

PRAYER

Eternal God, our Father, remind us again that a gentleman is one who puts into life a little more than he takes out, and make us, we beseech Thee, in this distressed time, when generosity is so deeply needed, Christian gentlemen.

Dr. Fosdick preached the foregoing sermon on April 17, 1932.

Observation Tower Open

"When can I see the bells?" is now a question to which we can give a definite answer. By the time this issue of THE CHURCH MONTHLY reaches you, the tower will have been thrown open to the public. It will be open tentatively daily between one and five o'clock except Saturday and Sunday. On Saturday it will be open from one until just before the carillon recital and closed all day Sunday.

The elevators run as far as the twentieth floor. Here is located the beautiful Tower Clubroom where thousands of visitors have already taken a view of the city. From here one may climb by easy stages up through the seventy-two bells to the top. From the first platform one may see the largest bell in the world weighing twenty-two tons. Many persons have expressed the desire to see the bells in action and those fortunate enough to time their visit during one and two o'clock will have the opportunity of hearing the largest bells at close range when the clock mechanism strikes the quarter - hours. Another interesting stop may be made at the carillonneur's playing cabin level. Here one may see the console from which the bells are played.

Precautions have been taken to make the trip perfectly safe. The stairway is easy to climb, closed partway by a wire mesh screen, and allows for the passage of people up and down. Several hundred persons may be accommodated without crowding on the various platforms.

Now that the tower is ready, the church has decided to put the sightseeing service on a self-supporting basis. It is estimated that the cost for this service including guides, attendants and elevator service will amount to a considerable sum. Fees will be charged to offset this expense—fifty cents for adults, twenty-five cents for children under twelve, and twenty-five cents for special classifications.

In addition to the visit to the observation platform, sightseers may make a short tour of the church.

Woman's Work Is Never Done!

One of the inescapable fascinations of woman's work in church life is that it gathers such momentum from week to week that to stop would not only be tragic for the individual worker, whose deepest interests have come to center in her special line, but would also be really disastrous in the ever-widening circles of those who benefit by the services given. Of no two committees in the Woman's Society is this truer than of the Benevolent Committee and the Americanization Committee whose picturesque work the two chairmen summarize herewith:—

Mrs. Marshall Clarke, general chairman of the Department of Benevolence, reports that from sixty to seventy women, meeting on Mondays from ten until three o'clock, have prepared and distributed articles as follows:

For Baptist City Missions	281	garments
For Baptist Home for the Aged	95	"
For Jennie Clarkson Home for Children	180	"
For Manhattanville Day Nursery	89	"
For New York Nursery and Child's Hospital	100	"
For Washington Heights' Day Nursery	6	"
For Heartsease Home for Mothers and Babies	49	"
For Protestant Welfare League	208	"
For Fresh Air Home for Children	161	"
For Judson Neighborhood House. (Church School Christmas dolls)	95	"
Layette sets (special requests)	24	"
Emergency relief (Women's Class)	30	"
White Cross Work sent to Dr. Catherine Mabie, in Africa	195	articles
TOTAL	1,513	

Miss Helen Blake, reporting as chairman of the Americanization Committee, says her helpers have taught 76 pupils representing 12 different nationalities—German, Spanish, Armenian, Hungarian, Chinese, Greek, Italian, Polish, Korean, Finnish, Rumanian and Russian Jews. Counting one lesson taught to each pupil her committee has given 688 lessons, which is double last year's report. The committee has redecorated the basement room of the George Bruce Branch Library, and has had classes there Mondays and Thursdays conducted entirely by volunteer workers. One of the teachers has had a class every Monday evening at the Baptist Tabernacle. Another teacher has had a young Chinese student (working for his master's degree at Columbia) who says that these particular lessons "have meant more to him than his whole year's work at Columbia!" One of the teachers entertained her Greek pupils twice over the week-end at her summer home, calling for them in her own car and taking them home again. The sum total of appreciation for these English lessons and the inevitable friendliness established can never be listed; but week by week there will be women of these other races delighting to prepare surprise refreshments before "Teacher" comes; a gesture, this, of all that mutual neighborliness has meant! And at least one pupil has taken her teacher to the movies as a concrete token of her own regard for the new friend!

(—M.T.A.—For the Woman's Society)

Prayer

(*Continued from page* 393)

been unwise and unfair. Then gird us for the building of saner, humaner society.

Grant leadership to our churches. Wherever today in sincerity Thy Gospel is proclaimed, give it power over the hearts of Thy people, and from our ignorance and our meaningless divisions recover us to efficiency and strength.

So beyond the power of any eye to see or any tongue to speak it, Spirit of the Highest, supply the wants of Thy people this day. We ask it in the spirit of Christ. Amen.

The Women's Bible Class

UNDER the able and inspiring leadership of Mrs. Bestor, President, and Mrs. Eddy, Executive Secretary, the Women's Bible Class is completing another interesting and profitable year.

The splendid attendance record of members and friends on Sunday mornings bears witness to the excellence of the study courses outlined by the program committee. Eight lessons on the Gospel of John have been given by Mrs. Lyman, seven on Old Testament books by class members. For three Sundays, Miss Harriet Taylor discussed "Current Events in the Religious World." Mr. Harry Holmes has spoken on "World Peace," Dr. Ralph H. Hurlin of the Russell Sage Foundation on "Sources of Relief in the United States," Dr. Leonard W. Hatch on "Social Insurance Legislation," Dr. John A. Fitch on "Unemployment Insurance." For five Sundays, Miss Marie Russ helped us to examine "Conceptions of God through the Bible," "Economic Conditions" and "Social Relations." We have studied "The Technique of Religious Living" in four lessons directed by Mrs. Guy Converse, have spent one morning in Japan with Miss Claire McKinnon, enjoyed two meetings led by Mrs. Eddy, listened to a delightful Christmas message given by Miss Applegarth and joined with the Church School in an Easter service.

In the Far East, Miss Mildred Roe, working among the girls of Japan, has represented us in the Y. W. C. A. service to which we have contributed for more than eight years. In New York, we have not forgotten to furnish the usual quota of garments and gifts to Heartsease Home.

Mrs. Eugene Froment, Chairman of the Emergency Committee, has been untiring in activity and conspicuously successful in accomplishment. Largely through her efforts, 31 large boxes of clothing, 355 articles of wearing apparel, 175 sweaters, have been distributed to needy friends by way of seven relief organizations. One hundred and twenty-five Charity Organization Society families have been clothed; 22 especially destitute cases have been cared for.

Besides the annual meeting, our social calendar has included one sewing meeting, Dr. Carder's fine lectures on the "Symbolism of the Church," Mrs. F. Louis Slade's vivid portrayal of crucial events witnessed in Japan, Manchuria and China, and a joint Christmas party with the Business and Professional Women's Club.

Through the kindness of Mrs. McKellar, seventy artists from the School of Musical Art, our neighbors over the way, have provided programs for a series of musical teas held every Thursday afternoon during the season. These gatherings have not only given talented young musicians an opportunity to appear before an audience but have made a definite contribution to community fellowship.

Mrs. Planteroth and her efficient committee report an average attendance of 125 at the Sunday afternoon "Get Acquainted" teas. Men and women from all parts of the city and country, some from other countries, have gathered here for an hour of rest or refreshments between services and have appreciated to the full the hospitality extended to them.

Facts and figures, while necessary for the record, are apt to make dreary reading. Will you not look behind these prosaic statements to see a group of women, friendly and alert, striving by study, by service, by community and by world fellowship to contribute to the enrichment of the spiritual life of themselves and their neighbors?

EMMA WILLIAMS PECK

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In This Issue

We are announcing this month the opening of the carillon chamber and observation platform to the general public. Not until now has the tower been in proper condition to receive visitors, so that we have had to exclude the public for the very excellent reason that construction work was still in progress. During these two years, however, in which the Church School and parish house facilities of the tower have been in use, there has been a constant stream of requests to allow visitors to go up to the bell chamber to see the carillon and to get the view from the observation platform at the top. It long since became clear that we never would be able to allow unrestricted access because of the great traffic burden that would be placed on the elevators. It has been apparent, too, that the organization and regulation of the tower for a regular service to visitors would involve a definite expense which the church would not be justified in assuming.

We are now opening the tower under the conditions noted elsewhere in this issue in the hope that we can in this way satisfy the public's interest in the carillon and its mechanism as well as its interest in the commanding view of Manhattan and its environs for many miles in all directions.

In this issue also we are publishing Dr. Fosdick's Budget Sunday Sermon, "Fares, Please!" partly because of the large number who have asked us to put it into print and partly because we want its pointed and yet kindly appeal to be laid before our entire circle of friends. We are relying upon the thoroughgoing good-will of our supporters in our efforts to get an adequate financial backing for our work in The Riverside Church. In the first place we are confident that your good-will is going to lead you to have a share in our work. In the second place we depend upon your good-will so to interpret our appeal as to make offense impossible. No one need apologize to us in these difficult days because of inability to contribute as they would like to.